

THE BAPTIST RECORD.

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Some Words About Our Hospital.

In the beginning of the year it was the writer's privilege to visit a number of churches and take subscriptions for the Mississippi Baptist Hospital. The majority of the notes given were made payable the 1st of October and some inquiries have come to me lately as to whom the money shall be sent. Send your money to Rev. T. J. Bailey, Treasurer, Jackson, Miss. Let every one who subscribed, make an earnest effort to meet his or her subscription promptly.

The Hospital has proved a blessing and shall so continue if it has the support of those to whom it belongs.

Will not pastors where the subscriptions have been given, call attention to this next Sunday or at their next appointment?

Again, some of the brethren were not ready for subscriptions to be taken when the agents were in the field and promised to present the matter later.

Brethren, if you haven't taken the matter up with your people, please do so before the Convention at Gulfport. If you need any help, personal or otherwise, I am sure that you can get it from the Hospital Committee.

In reading the accounts of Associational meetings, I find no reference to our Hospital work. Surely, the reporter to the paper must have overlooked the matter. Information cultivates interest and I hope some one is informing the people of each Association concerning this worthy enterprise.

Give it a good hour and a good discussion.

Now another thing: I don't know how you feel about it, but I just can't help feeling that every person at the Greenwood Convention who voted for the establishment of the Hospital at Jackson (and now voted against it) ought to back up their votes with contributions. Brother, think about that, will you? In casting your vote, you created an obligation, and it is only reasonable that you assist in meeting the obligation.

The reports from the Hospital show that it has "made good." Now, let all rally to its support in the name of the Master.

Bryan Simmons.

Religion is either the main thing in a man's life or it is nothing. God will have only the first place in any heart.

The great dangers lie within ourselves. What matters it what threatens our head or our purse? Let us think only of that which threatens our soul!—Victor Hugo.

The Home Board.

Victor I. Masters, Editorial Secretary.

The Home Board is sixty-six years old. It has a great record for success in evangelizing the lost. Its present opportunities and obligations are larger by far than were those of the past.

The large needs of Home Missions come from the growth in population, the development in industrialism, the rapid changes of population, the coming of the foreigner, the marvelous growth in material wealth, the movements of the people in the southwest, the presence among us of ten million negroes, the eleven thousand Southern Baptist churches that do nothing whatever in the constructive work of the kingdom, are a mighty fact to push us on toward learning the forces of the Savior's words in the Great Commission—"Teaching them to observe all things whatsoever I have commanded you." Southern Baptists have evangelized with more success than anybody; Southern Baptists have instructed and trained their people less than most denominations.

This year the Home Board supports wholly or in part about 1,300 missionaries. About one hundred and fifty of these are maintained wholly by the Board, the others are maintained co-operatively. We have forty-five workers among people of foreign speech in this country, not including thirty-five missionaries and their helpers in Cuba, and nine missionaries and helpers in the Canal Zone.

We have thirty mountain mission schools doing a great work. In them are about five thousand students.

We are spending \$17,000 in New Mexico and helping in that great new state and exceedingly needy situation. There are twenty-five mission workers among the Mexican population of four hundred thousand in Texas. The Board is spending about \$75,000 in aiding in the erection of approximately two hundred and fifty church buildings. These are some of the things the Board is doing.

Up until Sept. 15th, last, the Board had received for the present fiscal year \$31,000—about \$230.00 a day. If the Board is to come out of debt at the close of the year it must receive an average of \$1,000 a day. It will be seen that the Home Board receipts are much behind.

Southern Baptists are trying to do away with special campaigns in favor of systematic giving. But we certainly will not succeed for Home Missions this year in doing away with special campaigns for the cause. The cause has already been neglected too

much during the first four and one-half months of the fiscal year.

The Home Board secretarial staff are happy in their work and they have more than they can do. The administrative expense of the Board last year was only slightly more than five per cent. Educational and communicatory expense were about two and one-half per cent. The Board is careful and jealous of keeping down expenses. The Lord give us the confidence and the hearty, prayerful support of the great Baptist brotherhood. With it the Board shall be strong for the accomplishment of great things in the present stress in America. Without it we should be destitute and helpless indeed.

Home Mission Rooms, Atlanta, Georgia, September 28th, 1911.

The Conference Committee of the Northern and Southern Conventions knowing the interest of our churches in the task committed to their hands, deem it proper to report that they have had a two days' session at Old Point Comfort, Va. The sessions were in every way harmonious and the spirit of fraternity was all that could have been desired.

A statement of principles and polity together with the application of the same was heartily and unanimously agreed upon. The Committee feels that it is making gratifying progress in the work committed to it, and desires the fraternal interest and prayers of the churches. Two committees were appointed to visit New Mexico.

The committee adjourned to meet again before the sessions of the two general Conventions at Hot Springs, Ark., Jan. 24, 1912, when the report of the committee on New Mexico will be considered and other matters referred to the committee will be taken up.

J. L. Dickerson,
Hight C. Moore,
Secretaries.

The riddle of the world is understood
Only by him who feels that God is good,
As only he can feel who makes his love
The ladder of his faith, and climbs above
On the rounds of his best instincts; draws
no line
Between mere human goodness and divine;
But, judging God by what in him is best,
With a child's trust leans a Father's breast.
—Whittier.

It is written; not "blessed is he that feedeth," but "he that considereth the poor." A little thought and a little kindness are often worth more than a great deal of money.—Ruskin.

News in the Circle

MARTIN BALL.

Camden and Thomastown churches have unanimously called Rev. J. B. Parry, of French Camp. It is earnestly hoped that he will accept. A splendid field will secure an excellent preacher and pastor.

Pastor A. J. Ball had an excellent meeting at Sparta. The second Sunday in this month the pastor baptized eight into the fellowship of the church.

The Calvary church, New York, which was made vacant by the resignation of Dr. R. S. MacArthur, is earnestly seeking to get Dr. E. G. Doughton. But it is thought that he will remain in Atlanta.

The Baptist Advance states that the Park Avenue church, Hot Springs, Ark., has called Rev. W. S. Roney of Magnolia. We have known Brother Roney for many years. He is a good preacher.

The church at Malverie, Ark., has just passed through a gracious revival. Rev. M. L. Voyles of Bentonville, did the preaching. There were fifty received by baptism. Seventy who professed were grown men. Brother Voyles is State evangelist for Arkansas. Others joined the Second church.

The church at Ashtown, Ark., has called missionary J. P. Howell, of the Red River Association and he will begin labor November 1st. He was succeeding well as missionary, but will do good work any where.

Dr. B. B. Searcy, of Little Rock, Arkansas, has established a Reminiscence Department in the Baptist Advance, and will give short sketches of pioneer preachers who have labored in Arkansas. No one is better fitted for such work than Dr. Searcy.

The library of Ouchita College, Arkadelphia, has been greatly enlarged and provision made for more shelf room. The former library has been equipped for the Bible department, which is under the direction of Prof. Rogers.

At Magnolia, Ark., pastor W. B. O'Neal recently closed a great meeting. Many were saved. Among the number baptized by the pastor was his grandmother, 70 years of age and his father, 49. The pastor's cup is running over.

Pastor J. E. McClurkett, of Wilberton, Okla., is rejoicing over a fine meeting, in which he had the assistance of Rev. Otto Whittenton, of Pine Bluff, Ark. There were sixty additions to the church.

What is the matter with the committee appointed to prepare a program for the next Preachers' Conference? It seems to us as if it should begin to appear!

The Baptist Standard is our authority for saying that prohibition in Maine won out

by 745 majority. The Secretary of State has conceded this. We sincerely trust that these are facts.

Dr. Gambrell gives the readers of the Baptist Standard a splendid editorial on "The New Day for the Country Church." It is worthy to be put in pamphlet form and scattered every where. Our country churches must have more attention.

Pastor W. E. Farr, of Durant, writes: "We had a fine meeting last week with Brother H. M. Whitten at Weir, Miss. Ten united with the church. The people said it was one of the best meetings the church ever had."

The Baptist Builder announces that Rev. W. S. Roney has left the Gospel Missions and come back to the Convention way of doing things. Some folks have a time to get right and stay right!

The meeting at Mt. Olive church in north-east Mississippi, was an overwhelming victory for the Master. Evangelist George H. Crutcher did the preaching. There were thirty additions, twenty by baptism. Pastor I. P. Randolph is happy.

Pastor J. A. Carmack did the preaching in his church at Laneview, Texas. There were forty-eight additions. Thirty-eight were for baptism. Brother Carmack belongs to Mississippi.

Rev. R. L. Bolton leaves Walnut Street church, New Orleans, and accepts the call to the church at Millen, Georgia. He takes charge on October 1st. He has solved many of the problems at Walnut Street.

Evangelist M. F. Ham is aiding pastor C. V. Edwards in a meeting at Greenwood this week. The meeting is being held under evangelist Ham's great tent.

State evangelist J. J. Smylie is aiding pastor R. L. Miers in a great meeting at DeQuincy, La. The Lord is wonderfully blessing the labors of evangelist Smylie.

The Western Recorder settled the question by correspondence as to whether Lloyd George was a Baptist. He is a full-fledged Campbellite. There is no need for any one to doubt it.

Missionary Yohannoni, of Persia, is expected to arrive in Louisville, Ky., this week. He is here to procure means to build a chapel for his people to worship in.

Evangelist T. T. Martin, of Blue Mountain, is heading a meeting this week at Winchester, Ky. The meeting opens up auspiciously.

The State Board of Kentucky has elected Rev. S. P. Martin State evangelist. He is said to be well qualified for the position.

The meeting at the First church, of Mayfield, Ky., in which pastor W. M. Wood was aided by Rev. S. E. Tull, of the First church, Paducah, resulted in thirty-three additions. All west Kentucky is rejoicing

over Brother Tull's coming to the State.

Rev. J. R. Nutt, who recently went from Ackerman to Texas, recently conducted a meeting with Enon church, Upshur county, Texas, in which there were seventy-five additions, fifty-six by baptism. Brother Nutt is succeeding well in his new field.

Pastor L. F. Weldon lately held a meeting with Reed Creek church, Ga., in which the pastor did the preaching. There were one hundred and three added to the church, seventy by baptism. Who says the pastor could hold his own meeting?

Pastor Theo. Harris was lately aided in a meeting by Rev. J. W. Fleming, at Mt. Pleasant, Monroe county, Alabama. Thirty additions, twenty-nine by baptism.

Pastor Brinkley, of Union City, Tenn., has just closed a meeting of great power. He was assisted by evangelist Henry Williams, of Clinton, Ky. There were fifteen received for baptism.

The church at Wewata, Okla., has called Rev. B. F. Baty, of Morris, Okla. He accepts and enters the field at once.

Pastor C. D. Wood, who succeeded Rev. S. E. Tull, at Pine Bluff, Ark., is quite busy now preparing for the meeting of the Arkansas State Convention which meets at Pine Bluff in November.

Dr. George W. Truett, of Dallas, Texas, is aiding pastor J. M. Mizzell in a great meeting at Atlanta, Texas. The spiritual life of the church is being wonderfully quickened—a work, the pastor says, was greatly needed.

The Inspiration of the Bible.

By Robert Stuart MacArthur in the Watchman.

To deny that the Bible is a divine book on the ground of its real or supposed imperfections is as unreasonable as to deny that the world was created by God because of its imperfections, or to deny that Jesus Christ was perfect simply because His character is inexplicable, judged by the standards of human conduct usually recognized among men. We must hold clearly in mind as already earnestly urged, the purpose for which the Scripture was given, in order that we may rightly judge of its character. We have no right to criticize the Bible because it does not contain truths which it never was designed to teach. As well might we find fault with a volume of poetry because it does not contain all needful knowledge of mathematical problems; as well might we object to an oratorio because it did not give us knowledge of hydrostatics or hydraulics. Men have been most unwise, and so in the broad sense uncritical, because unreasonably critical in their treatment of the Bible. The interpretation of the Bible has suffered alike from cynical foes and heedless friends. We should judge it chiefly as a work of religious faith and life; and in this respect it is an infallible

guide to duty on earth and to glory in heaven. This is its chief function; and this exalted aim ennobles it above all other books. Thus it is appropriately a divine-human work. Its specific design, its exalted duty, its distinctive glory, must necessarily limit its range of topics and its method of discussion. We do not expect it to be a treatise on railways, steamships, telegraphs, or telephones. It completely discusses the sibilist and divinest of themes; that ought to be glory enough for one volume. Its chief purpose, as we have seen, its divine prerogative, is that it is a text-book of religion.

If I have a guide-book to India giving me correctly the time-tables on railways and steamships, and a thousand other things immediately connected with my journey in India, I shall not reject it even if I find in it some incidental allusion to the United States containing a slight error in American history. Its function is as a guide to India. It may still be that to an admirable degree even though it contain some erroneous allusions to botany, geology, or some other science or history entirely unconnected with its purpose. It is true that some of the Bible's doctrines involve historical facts, but it is easy to make all necessary distinction between historical facts of vital importance and those of merely incidental relation to the purpose for which the Bible was given. The existence of scientific errors in the Bible is not yet proven, and probably it is impossible to prove that it contains such errors. A careful and unprejudiced study of Joshua 10:12-14, for example, will conclusively show that the Bible does not affirm that the sun and the moon stood still, or even that Joshua prayed to God that they might pause in their course. The passage shows, when properly translated and interpreted, that Joshua did not pray to God at all, but that he simply apostrophized the sun and moon. The time has come when we must make sharp distinctions between the revelations of Scripture and the interpretations of men. The time has come when this passage should no longer be a stumbling block to either saints or sinners. It has too long received a degree of importance alike from the friends and foes of revelation, which, when truly interpreted, it does not deserve. This is a passage which human interpretation and not divine revelation has made difficult.

The gospels claim that Christ promised inspiration to His apostles—John 14:16-17; 26; 15:26-27; 16:13-15. It is also claimed in several passages that in accordance with Christ's promise, the apostles received inspiration in their teachings. Only a few passages of this class need here be stated—Acts 4:8; 11:12; 15:28; I Peter 1:12. The apostles did not hesitate to put themselves on a level with the Old Testament writers, and to these writers they granted inspiration. They thus claim for themselves the degree of inspiration which they attribute to the writings of the more ancient Scripture—II Tim. 3:16; II Peter 1:19-21. The

meaning of this passage quoted from Timothy has been much discussed; it refers, of course, to the Old Testament. The Revised Version gives the rendering: "Every Scripture inspired of God is—" etc. Is this a true rendering? According to the common rendering of this passage, inspiration is affirmed of all Scripture; but according to the later rendering, the affirmation regarding inspiration is greatly limited. One hesitates to declare his conviction that the common rendering is the true one, when some scholarly men and the Revised Version seem to prefer another interpretation. Scholarship, however, can match scholarship on both sides of this subject. Rules of Greek syntax can be marshalled to show that the common rendering is conformable to the recognized laws of this most accurate of all languages. The rendering of the Revised Version is liable to strong objections. When two adjectives are closely joined—as are the words *Theopneustos* and *ophelimos*, "God-breathed" and "profitable" by the conjunction *kai*, both must be predicates, if either is. It is quite certain that there is a good authority for the older interpretation, if one wishes to hold it as here taught. It is difficult to believe that the Apostle meant to affirm that divine inspiration, belongs to a part of Scripture, but not to the whole, or that he meant to give us a rule by which to judge whether or not any part of the Scripture is inspired, that rule or criticism being simply of its utility? If that criterion be adopted, then every man makes his own Bible. Neither Christ nor any of His Apostles ever named a distinction between different parts of Old Testament Scripture. The doctrine plainly taught in the text under consideration, and the doctrine sustained by many other Scriptures, is that all the writings called the sacred Scriptures are divinely inspired. In the Old Testament the authors frequently testify to the divine origin of their message. They use such language as "the Word of the Lord came," or "the Lord spake by His servant." We know that the prophets were specially called of God. The New Testament writers make most explicit statements regarding the inspiration of the writers of the Old Testament. The inspiration of the New Testament is also affirmed by the apostles insisting upon the infallibility of their words—I Cor. 2:13; I Thess. 2:13. No one can intelligently affirm that the Apostles were not competent witnesses; neither will any one dare say that they were dishonest or fanatical. Their lives were singularly transparent and beautifully consecrated. Apart from the superintendence of the spirit of God over their lives and words, we cannot account for the purity of the one or the divinity of the other. With all the diversity in the style of the various writers, there is such a unity in thought as to suggest a superintending spirit which ruled over the work of all. These writers never wrote with the thought that they were contributing each his part toward harmonious and immortal literature. Each wrote out of his own individual

thought and with his own special purpose and design; and yet all contributed toward one complete whole to such a degree as to evoke the surprise, admiration, and enthusiasm of all unprejudiced critics.

Calvary Study, New York City.

Resolutions of Braxton Church Adopted in Conference on September 24, 1911.

Whereas, our beloved pastor, C. F. Andrews, is desirous of attending the Seminary the session of 1911-12 which therefore necessitates the suspension of his relationship with us as pastor for a while;

Resolved, first, that we give him a leave of absence for a period of eight months;

Resolved, second, that we will not enter into the calling of a permanent pastor during his stay;

Resolved, third, that we heartily commend him to whatever community he may dwell in as a zealous, fearless and consecrated preacher of the true gospel of our Lord, and one whose services any church would be fortunate in securing.

G. W. Montgomery,
Clerk and Moderator pro tem.

Twenty-Fifth Anniversary.

On Monday evening, October 9th, the Greenville Baptist church will celebrate her twenty-fifth anniversary. This meeting will be the opening session of the Deer Creek Association. The organization will be effected on that evening; then the evening will be given to a celebration of the church's quarter century of life and work.

The addresses will be two: "A Review of the History of the Church," Hon. R. B. Campbell; and "A Pastor's Reminiscences," Rev. W. M. Burr.

It is desired that the messengers arrive in time for this meeting and join with us in our rejoicing.

W. B. Hall.

Meetings.

Our meeting at Hickory Ridge began on the fourth Sunday in July and continued four days. Brother C. M. O'Neal came by and preached for us four times. The people were much pleased with his preaching. One joined for baptism and one by letter.

FELLOWSHIP.

Dr. A. C. Watkins, of Pascagoula, Miss., did the preaching in our meeting at Fellowship church, near Larman, Miss., twenty years ago and before he went to Mexico as a missionary, Dr. Watkins was pastor of "Old Fellowship" and the people were all perfectly delighted to have him back with them again and to hear his fine gospel sermons. The whole church and neighborhood were greatly blessed by the meeting. Four joined by letter. The meeting continued five days. A. C. Watkins is a good man and a fine gospel preacher. Any church and pastor will be greatly benefited by having him preach in their meeting.

C. L. Lewis.

Clinton, Miss.

Sunday School Lesson

To Be Studied With Open Bible

THE STORY OF TWO KINGDOMS.

M. M. Lackey.

Lesson 2. October 8.
Eze. 47:1-12.

The Life Giving Stream.

Golden Text: "He that will, let him take of the water of life freely."—Revelation 22:17.

For second and last lesson from the book of Ezekiel is one of the most beautiful that we find in these stories of two kingdoms. Ezekiel's writings fall naturally into three parts. Chapters 1-24 tell of the approach and fall of Jerusalem, a prophecy that his captive brethren utterly resented, for they did not believe that Jerusalem would ever fall. Chapters 25-32 tell of prophecies against the foreign nations that surrounded Umanan. Part three, chapters 33-48, from which our lesson is taken, tell of the restoration and redemption of Israel.

The time is about fourteen years after the fall of Jerusalem. It is a dark hour in the history of the Hebrews, who, to all appearances are doomed to permanent exile in a foreign land. In this dark night Ezekiel saw promise of the coming dawn; and he held up before the discouraged people hope of new life and possibility of a return to their home land. Eight chapters of the book are given to a vision of a restored temple, restored worship and restored blessings which should come to the returned Jews. In the vision an angel guides him through the temple, explaining and describing. Finally, coming back to the door, Ezekiel sees a stream of water issuing from the threshold and under the east gate of the temple. It is let out of the north gate and on toward by the east gate. From it increased and swelled in volume till it became a mighty river.

In what country were the Jewish captives living?

Where was Ezekiel, in his vision, when he saw the river flowing?

What had he been shown, just before this in a vision?

Where did the stream come from?

Who is referred to by "he" in Verse 1?

What showed the increase of the waters? (Verse 3).

What was the "line"? (A measuring line).

How much was a thousand cubits? (One-third of a mile).

What sort of a country did the stream flow through? (Through the most barren desert, filled with rocky cliffs and sandy bottoms on which the sun poured in burning parching heat. It was a desolate bit of country).

How deep was the water at the end of the first third of a mile?

How deep the second third?

How deep the end of a mile?

What makes a natural stream grow larger as it flows onward?

How was Ezekiel's river different?

Where and what was the Arabah? (The wonderful valley of the Jordan, near the Dead Sea, where it is a quarter of a mile below the ocean level).

What sea is meant in Verse 8? (The Dead Sea).

What is meant by "the waters shall be healed"? ("The Dead Sea has no outlet. For thousands of years the water flowing into it has had to escape by evaporation. Nothing can live in it. The fish that come down to the sea from the Jordan speedily die. The inflowing water from the temple is to change this deadly mass into water like that of the ocean, filled with living fish.")

Where were En-gidi, and En-eglaim? (The former was situated half way along the west side of the Dead Sea; the latter perhaps at the northwest end).

Explain Verse 11. (The miry places will not be sweetened but will be left for digging salt).

Repeat Verse 12.

How did the flowing stream change the nature of the country?

SEEK FURTHER ANSWERS.

Did you ever suffer from thirst?

What lesson did Jesus teach to the woman of Samaria in regard to the water of life?

What is the significance of the river flowing out of the temple?

How many stages of depth had the river? Do these stages signify anything?

How do you explain the words about the marshy places remaining unhealed?

Does it mean that God gives His grace to some and denies it to others?

Can you mention some blessings that flow from the church to our nation?

Can you mention some that flow to your own community?

Can you mention some that flow to you personally?

How does the vision of the river typify the progress of Christianity in regard to missions?

If you and I are temples of God, what should flow forth from our lives?

What did Jesus say about the power of the Spirit? (John 6:63).

What do the trees and fruits along the river represent figuratively?

What like figure is found in the book of Revelation? (Chapter 22).

What are some of the fruits of religion materially?

How does Christianity bring prosperity to a country?

Mention some nations that do not have

orphanges, blind asylums, etc.

Over how much of the world has the river of salvation spread?

Give the Golden Text and tell what connection you can see in the two lessons we have had from the Book of Ezekiel.

Meetings.

The fourth Sunday in July the writer went to Ebenezer in Holmes county to assist Rev. J. T. Ellis in a few days' meeting.

When I was a boy Brother Ellis was my father's and mother's pastor, and we children were taught to love and honor him above all men.

Some of the noblest spirits on earth are found at Ebenezer. They love their Lord, church and pastor above all things else. My prayer is that God will bless them in bringing about His kingdom on earth as in heaven.

No accessions but a good spiritual meeting in the church.

MT. PLEASANT.

The first Sunday in August found us at Mt. Pleasant in Holmes county, assisting Rev. F. R. Burney in a meeting.

Burney is an excellent preacher, fine pastor and a live wire in a meeting. It is really refreshing to see how his people love him and follow his leadership.

He is one pastor who enjoys the distinction of seeing the fruit of his labors.

God is using him in a marvelous way in bringing about his kingdom.

The people came in great crowds, day and night, from the first. Hours before each service the people would begin to come in order to get a seat. Many were compelled to do the best they could on the outside, for there was no room to receive them.

A large number were added to the church. This was indeed a great and gracious meeting.

SHADY GROVE.

This noble body is located near Tomnolen in Webster county, and pastored by that big-hearted, loving and genial Joel Dorroh, of Belfountain.

The meeting began the third Sunday in August and continued until the following Friday when sixteen happy souls were buried with Christ in baptism.

DREW.

Monday after the fourth Sunday in August I went to Drew to assist Rev. J. D. Jameson for a few days. Drew is a nice and progressive little town. I found some of the most lovable people here I have ever met. The church is going to move up to half time and build a nice home for her pastor. This means progress and spiritual joy.

Large and attentive crowds waited on our ministry and many souls were added to the church.

My prayer is that God will continue to bless this noble people and pastor.

BELEN.

The second Sunday in September, Rev. B. L. McKey of Gunnison, came over and assisted the pastor for a few days. Me-

Key is a fearless preacher of the old, old story. So much so that the people see at once that he means business. There were no accessions, but a manifest spiritual growth in the church.

May the Lord continue to bless these churches and help them to be more useful as the days come and go, is my prayer.

S. W. Sproles.

The Conservation of the Home.

By S. C. Mitchell, in Courier.

The founding of a home is the divinest act in human society. "All the world loves a lover," says Emerson; and the point of the remark is the interest that society has in the founding of a new home. How the heart instinctively goes out to two young people—man and woman—in their plans for establishing such a moral fortress for humanity. All that life holds dearest centers there, and upon the happiness and integrity of that home hinges the well-being of the race.

The Greeks magnified the importance of the state. In such a city-state a man like Socrates or Pericles lived and moved and had his being. It was a wonderful arena of complex activities, civic and cultural. But the Greeks did not know the home of the Hebrew and of the English, peoples essentially moral in their instincts, and therefore home-loving. In this respect the South has retained in a singular degree the granite character of our English forefathers. We love home.

In going through the business sections of our cities, in watching there the bustle, rivalry and even greed, I often remind myself that all this justifies itself in part by reason of the fact that the efforts of these men in the market-place are at heart in the interest of homes on quiet streets, homes with family altars upon which burn continually the most sacred fires, and whence issue forth the sweetest of incense. The nobility of purpose thus redeems in a measure the sordidness of much barter.

The home is older than the state. The home antedates the church. It is the basis of both of these widening organizations. Hence every patriot and Christian must feel that whatever affects the purity, sweetness and wholesomeness of the home is vital to both state and church. It is in the home that the race continually renews itself, and it is no less the fountain of those moral qualities and spiritual graces which enrich and ennoble mankind. Whatever, therefore, strengthens the home, helps humanity.

It is in this realm that woman is called to preside. She reigns there as a queen, clothed with divine rights. Home and mother are the tenderest words in the English language. The education of women, therefore, is the supreme task of society. The education of one for such a sphere must put character above intellect, and moral beauty above science. All her knowledge must be permeated with Christian principles, as the light is diffused through the atmosphere. Along with the development

The Ideal Delegate.

Laura Holcomb Harnois.

The delegate at county or state convention should be there at the beginning and stay there until the close. She should attend all the meetings. If she wishes to do shopping or sight-seeing she should remain over at the close of the convention and attend to that, bearing in mind it is not for an outing but for attending the convention she has been sent to represent a union. She should have a well sharpened pencil and plenty of paper and take notes and she should take such mental notes that she can enlarge upon the written ones. Being at convention she should give her undivided attention to convention proceedings, and should take sufficient interest to vote one way or the other on all questions. If there is anything she does not understand, she may ask information, that she may vote intelligently. As she listens to the reports and plans she should especially bear in mind those things which will be most likely to fit the needs of her own union, and she must come home with a report that will inspire her union to better work for the coming year.

In order to be an ideal delegate at the convention, it is well not to overlook the little things which so largely interfere. This woman who works herself almost to death to get ready to go to convention is likely to be too tired to get the full good of the meetings. The work should be planned so that the labors of the last day or so before starting may be light. A sort of resting up. The work of the home will never be done, anyway, and what can not be accomplished before starting, without overtaxing the strength, should be left until return.

The new shoes should be left at home and the pair worn so well "broken in" that there will not be aching feet, and the ache of head and body, which accompanies the hurting feet, to divert the mind from convention work. Complicated clothing and hair paraphernalia should also be left at home, just such things worn as are so easily adjusted that no undue amount of time may be required for toilet. This coming to convention fresh in body and being able to give her entire time to convention sessions, the enthusiastic worker may be encouraged, instructed, strengthened, and generally helped and may return to her home with fresh vigor, feeling that it was indeed good to have been there.—Missouri Counselor.

Chancery Summons.

STATE OF MISSISSIPPI.

To N. T. Anders, residence unknown:

You are commanded to appear before the Chancery Court at Rules First District in second Monday of November, 1911, to defend the suit in said Court of Mrs. F. L. Anders, wherein you are a defendant.

This 11th day of September, A. D., 1911.

W. W. Downing, Clerk.

Longino & Ricketts, Solicitor.

And so the Word had breadth and wrought
With human hands the creed of creeds,
In loveliness of perfect deeds,
More strong than all poetic thought.

—Tennyson.

Self-Mastery.

Jesse F. Miller.

On the first morning of man's existence he was given by God Himself that glorious attribute, self-mastery. In the fair garden of Eden, blessed with the many God-given enjoyments and privileges, he had a wise and holy regulated will, and every physical, mental and spiritual function responded to the demand upon him. His will coincided with God's will and there was harmony and enjoyment.

But sin introduced a marring and destroying element and man lost his self-mastery. He has been subject to all kinds of masters, and has been dominated by them in divers ways, to his own injury and degradation.

But grace has come to his aid and enables him, if he yields to its agencies and influences, to regain his lost power. It renews the will, enlightens and reinforces conscience, strengthens character, and transforms and tones up the entire nature so that evil is overcome and holiness pursued.

Thousands who have followed lust, pride, appetite, passion and vice have been able to break away from their enslavement and to maintain their independence in and through Jesus Christ, their great liberator and friend. New hopes and aspirations have filled their souls, and as a result there has been developed a noble, true and worthy manhood or womanhood.

"Know thyself" is a vital saying worthy of our consideration at all times, for with this knowledge we cannot be false to any man. Grand is the study of self with all the workings of nature's laws; but grander still is the power of man's will to predominate over his desires, appetites and passions, for "he that ruleth his spirit is greater than he that hath a city." He that rules his own spirit reigns and more truly than does the monarch who is ruled by it. The source of self-mastery is the will. To the man who says "There is no help," there is none.

The will is strengthened by exercising it; it is greatly weakened by neglect. The poet beautifully illustrates growth of will and intellect in these words:

Lives of great men, reached and kept,
Were not attained by sudden flight,
But they while their companions slept
Were toiling upward in the night.

The grandest and noblest conquest man or woman can make is "self-mastery," then when life's descending sun is slowly setting they can review the past joys and sorrows with cheerfulness of spirit, prepared to cross the mystic river and enter the home-ready for Christ's flowers, the realm where the mornings are eternal and the shades of evening never fall. Mississippi White Ribbon, Pinola, Miss.

The greatest science men can study is the science of living with other men. There is no other thing that is so taxing, requires so much education, so much wisdom, so much practice as how to live together." We

are studying how to control the forces of nature, but the forces of human nature are more difficult still. There is no art that is finer than the art of being at peace with our neighbors, national and individual.—Selected.

What is Mississippi Doing for S. T. I.

Clara C. Cox.

Quoting from our national superintendent's report: "Socrates was wont to cry, 'What mean you fellow citizens, that you thus turn every stone to scrape wealth together and take so little care of your children?' In the education of your children the past three decades show marked improvement along the line of teaching the effects of alcohol on the human system. But there are thousands outside of the schools who never get such instruction. How shall we reach them? is the question. It has been suggested that posters similar to those ordered for schools, be used on bill boards where the masses can read them.

Has Mississippi followed in the wake of some other states? Massachusetts has the Gulick system taught in twenty-nine of her thirty-three great cities; it is also used in the schools of Chicago. Do we see that our S. T. I. is enforced? What about the Prize Essay Contests? In 1910 \$2,792.23 were given in prizes by the W. C. T. U. How much of that amount was given in Mississippi? A principal in one of the graded schools in Minneapolis says: "The essays written by our seventh and eighth grades have done much to awaken an interest in the part of both pupils and teachers, and have attracted many parents to interest themselves in the general cause of temperance.

The saloon needs boys as new recruits, and unless we send them forth with a knowledge of the effects of the deadly poison, the demon of alcohol will find them easy victims.

Let every union in Mississippi see to it that our posters are placed in the schools; the subject taught; the essays written; the Young Crusader furnished to the primary teachers; the Educational Quarterly to teachers of eighth grade; and we will see the fruits of our labors in clean, pure lives for the coming generation.

In 1908 the president of the National Liquor Dealers Association in their national convention said: "The only organization we need fear is the women." Last year the president said: "The only organization we need to fear is the women, and the one department of their work that we need to fear more than anything else is the scientific temperance instruction in the public schools."—Mississippi White Ribbon.

We baptized seven persons into the fellowship of our church last Wednesday evening, among them my two girls. It was a great day to me to see them putting on Christ while young.

The work here is moving along nicely. We have not had our annual meeting. Still we are progressing very well. We had 200 in Sunday School last Sunday morning.

Organized a Junior B. Y. P. U. in the afternoon. Our prayer meetings are well attended. The church is building a new pastor's home which will be a real beauty when finished. We hope to get in it by the 15th of October. We will begin sometime this year to remodel our house of worship—making it modern by adding Sunday School rooms and other improvements. There is plenty of work to do.

A. and M. College has already enrolled nearly 1,100 students. A majority of these boys are Baptists and we have a grave responsibility. Pray for us that we may do our duty by them.

W. A. Jordan.

A Probable Oversight.

Dear Bro. Editor:—By reference to the minutes of our last state convention, the following motion and amendment will be found on page 63:

"It was moved by I. P. Trotter that it is the sense of this convention that at the next convention, the report on Mississippi College be considered the first day, the report on home missions the second, and that on foreign missions the third, and rotate each succeeding year.

"Amendment: Resolved, That the convention appoint a committee of five on order of business for next convention, which will arrange a program and publish in the Baptist Record at least two months before the next assembly of the convention.

"Resolved, second, That this committee, of which the president of the convention shall be a member, shall appoint a chairman of each of the usual committees, who shall have some time to think over the matter to be reported to the convention before writing his report.

"The committee provided for in the report, as appointed by the president, is as follows: W. T. Lowrey, L. E. Barton, C. V. Edwards, A. V. Rowe, and W. M. Whittington."

President Whittington has probably appointed these chairmen of the various committees, but if the committee has made out and had printed a suggested program, I have not yet seen it.

"Just to stir you up by putting you in remembrance."

Yours sincerely,

J. W. Dickens.

Crystal Springs, Sept. 25, 1911.

FOR SALE.

Eighty acres, one mile east of Nugent, Harrison county, Miss., and seven miles north of Gulfport. Make a fine dairy or truck farm, as near good markets; also fine for pecans or Satsuma Oranges. Price, \$10 per acre. Address Box 11, Jackson, Miss.

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Blue Mountain Breezes.

Yes, we had a fine opening. All places were engaged, but a few were delayed on account of sickness at home and one got married!

Our music department ran clear over and we had to secure a fifth piano teacher for full time. Our director of music has had twenty-two years of successful experience; has taken the best advantages that Boston could offer in music and has recently spent three years studying in Germany. Three of our assistants are brilliant graduates of the New England Conservatory of Music. Our voice teacher spent nine years studying in Europe.

We are giving excellent conservatory advantages in music and the department is booming.

Mississippi Heights is crowded with boys. The attendance is nearly two hundred, about four-fifths of them being boarders. They are a fine crowd.

We had great congregations yesterday. Think of a man preaching to five or six hundred school boys and girls with two or three hundred other people thrown in for good measure. I suppose that the Lowrey Memorial building contains the largest and best preaching room in Mississippi.

The writer is serving as pastor for the present at least.

Dr. Chastain gave us last night a great lecture on Mexico. I am greatly enjoying my new work.

I thank God for the splendid opening at Clinton.

W. T. Lowrey.

Monday, October 2, 1911.

Resolutions of the Baptist Church of Bellevue, Texas.

Rev. C. E. Welch, formerly of Mississippi, having been called to the care of the Bellevue Baptist church and having served faithfully for two years and having received a unanimous call to continue with us, feels that the Lord by His Spirit is directing him to another field of labor.

Resolved, that this church express its sincere regrets in having to give him up, but with bowed heads in submission to Him who rules in Heaven and among men.

Resolved, second, that we commend him to any sister church as an able, devoted, consecrated and exceedingly humble minister of the gospel.

Resolved, further, that we recommend him to the church at Wadsworth, to which he goes, confessing that what we esteem a great loss to us will prove a great gain to them.

We further recommend his good family, whom we have learned to love, and our earnest prayers will be that heaven's richest blessings will ever rest upon him and his wherever he goes.

Respectfully submitted,

S. A. Webb,

T. J. Owens,

S. J. Miller,

Committee.

Approved by the church in conference on Thursday night, Sept. 28th.

Lee Hill, Moderator pro tem.

Kirk Hampton, Clerk.

My Summer's Work.

J. A. Lee.

Dear Record:

Will you please allow me to give you a short account of my summer's work.

I begun with Dr. Venable at Blackwater church in Kemper county, and was with him in two other meetings, Causeyville and Dallville—both these churches are in Lauderdale county. I also assisted Brother J. D. Cook in three meetings—Concord, and Pushmataha, both in Choctaw county, Ala. and Salem in Lauderdale county. Was with L. E. Lightsey at Sylvarena, Smith county, and L. C. Sansing at Sulphur Springs in Scott county.

All of these are excellent brethren to work with and they have churches that know how to appreciate a poor Baptist preacher.

The Lord greatly blessed me during these meetings, as may be seen from the results. In the eight meetings there were ninety-nine for baptism, seventeen by letter and one restored and the churches all revived and each one of them expressed a desire to have me with them another year and two of them made it a matter of conference and gave me a unanimous invitation and I accepted.

In addition to the above meetings, I have had a meeting with my own church in which Dr. L. E. Barton, of West Point, did the preaching to the delight of all who heard him.

In this meeting there were five for baptism and six by letter, and many others deeply moved and made to think upon their ways. Counting the results of the meeting in my home church, there has been received one hundred and five for baptism, twenty-three by letter and one by restoration, in the meetings in which I have assisted during the summer.

At a business meeting of the Highland church on Friday night, Sept. 22, the church called pastor for another year and every vote cast was for the present pastor to remain and at present he sees no reason why he should not do so.

We are on the upgrade at the Highlands and ask all who may read this report to pray for us.

May the Lord bless His people and the work every where.

The Lincoln County Association meets on Friday, October the 3rd, with the Friendship church, nine miles west of Brookhaven, and two miles north of Cobbs, on the M. C. Railroad.

All delegates and visitors take due notice and we will try to have conveyance at Cobbs for all who come. We invite all who are interested in the Master's Kingdom to come and be with us.

J. M. Sammons, Pastor.

P. S.—The west bound train on the M. C. Railroad leaves Brookhaven about 9:45 a. m., arriving at Cobbs about 10:15 a. m.

A Telegram.

Louisville, Ky., Oct. 2nd, 1911.

6:45 a. m.

Editor Baptist Record,
Jackson, Miss.

The Seminary had today the greatest opening in its history. Two hundred and five students matriculated. This is forty more than were present on the first day of last session, and the largest first day enrollment in the history of the Seminary. Woman's Training School opened with large attendance.

E. Y. Mullins.

Judge no man by his relatives, whatever criticism you pass upon his companions. Relatives like features, are thrust upon us; companions, like clothes, are more or less of our own selection.—Gail Hamilton.

A Prohibition-Prosperity Problem

There is extraordinary prosperity in North Dakota during the past few years. Business may be on the verge of bankruptcy in that state, but the value in farm lands has in ten years increased 321 per cent. During the same period, it is stated, all farm lands and farm buildings have risen not less than 314 per cent and the total value of all farming implements and machinery 212 per cent. It looks very much as if the publicity agents of the "trade" would have to revise their definition of prosperity.—Union Signal.

The liquor traffic costs nearly nine times as much as the public schools, five times as much as the wheat crop, four times the net earnings of the railroads, three times the entire national receipts practically as much as the entire amount of money in circulation, while it returns to the general government only \$212,265,000 and to various states about \$100,000,000 in license. In other words it costs two billions and a half and returns about one-eighth of that amount after working an untold, unimaginable moral and social and domestic ruin.—Selected.

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MAJ. H. V. ANDERSON, Supt.

Thin Places.

"There! my darning is done for this week. Every hole is mended!"

"And the thin places?"

"Thin places! Why, Auntie, I never look for thin places! There are always holes enough to keep me busy."

"When I was a little girl," said Auntie, "I had a dear old grandmother who taught me to mend and darn, and with the teaching she slipped in many lessons about higher things. 'Look out for thin places,' she used to say. 'It'll save thee a deal of time and trouble.' A few runs

back and forth with the needle will save a half hour's darning next week. 'There are a few thin places in thy character,' she said one day, 'that thee'd better attend to—little failures that will soon break into sins.' I did not quite understand her; so, sweetening her talk with a bit of chocolate she carried for the bairns she said: 'I see thy mother picking up thy coat and hat; putting away thy rubbers again and again. I hear thee sometimes speak pretty sharply when some one interrupts thee at thy story reading. I heard thee offer to dust the parlor several days ago but thee forgot it, and today thy mother put down her sewing to do it.' I felt so ashamed that I never forgot the thin places after that, though I am afraid that I did not always attend to them at once."

"Why, Aunt Mary. If you hadn't said Grandma, I'd think you meant me. There are my rubbers under the stove, and I promised mother I'd dust the sitting room this day! But I don't quite understand what holes she meant."

"If you can't find your things and are in a hurry, what might happen, Grace?"

Grace colored and her eyes fell. "I did get real mad about my grammar. I was sure I put it in my desk!"

"And you found it on the divan. Then if you promise and do not perform, does it not lower your notion of truthfulness, and so give more evil power over you?"

"Why, Auntie, dear, I went

right up and tidied my room!"

"I don't understand, Grace."

"I thought you knew," said the girl in a shamefaced whisper.

"I told mamma I had tidied my room (for I promised I would) when I had forgotten it and was ashamed to own up. Oh, I see how thin places become holes and I mean to look out."

"With God's help," said Auntie softly; and Grace, giving her a hug, ran to put away her rubbers, and dust the sitting room.

How about YOUR thin places?—Christian Standard.

Hoppy and Floppy.

Next door there lives a little boy, With cheeks just like a poppy; I do not know his truly name, And so I call him Hoppy. When mother calls him from his play,

He hops up in a minute; If she has work for him to do, He's eager to begin it. If there's an errand to be run, He hurries off to do it. If there's a hard thing to be done, He hops his way right through it.

There also lives a little girl, In the same house with Hoppy, And her name, too, I do not know, But I have dubbed her Floppy. Does mother call, straightway she flops

Down on a chair or sofa; Or creeps into a hiding-place Just like a gopher.

At sight of work, she flops right down Wherever she is standing; "All tired out!" and only moves At mother's stern commanding. Now which of these two children Would you youngsters like to copy?

If you live in my neighborhood, I hope it won't be Floppy!—By Pauline Frances Camp in S. S. Times.

Springfield, Mo.

Peace does not dwell in outward things, but within the soul. We may preserve it in the midst of the bitterest pain if our will remains firm and submissive. Peace in this life springs from acquiescence even in disagreeable things, not in an exemption from bearing them.—Fenelon.

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A young lady with first grade State license and two years' experience in teaching desires a position to teach grammar grades or instrumental music. Address, c/o J. M. Sharp, Clinton, Miss.



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I WILL

I will start anew this morning with a higher, fairer creed; I will cease to stand complaining of my ruthless neighbor's greed;

I will cease to sit repining while my duty's call is clear;

I will waste no moment whining and my heart shall know no fear.

I will search for hidden beauties

I will look sometimes about me for things that merit praise; that elude the grumbler's gaze;

I will try to find contentment in the paths that I must tread.

I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;

I will not deny his merit, but I'll strive to prove my own;

I will try to see the beauty spread before me, rain or shine;

I will cease to preach your duty and be more concerned with mine.

—S. E. Kiser.

The Universalist Leader.

God is a kind Father. He sets us all in the places where he wishes us to be employed, and that employment is truly "our Father's business." He chooses work for every creature which will be delightful to them, if they do it simply and humbly. He gives always strength and grace enough for what he wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may be sure, whatever we are doing, that we cannot be pleasing to him if we are not happy ourselves.—Ruskin.

He who has superlative for everything wants a measure for the great or small.—Lavater.

Guidance.

Cast care aside, lean on thy Guide;

His boundless mercy will provide; Trust, and thy trusting soul shall prove

Christ is its life, and Christ its love.

J. S. B. Monsell.

In making an attempt to account for the vitality of my personal faith in God, it is my pleasure to declare that it comes by way of the co-ordination of my soul's experience of Jesus Christ and the statements of the Bible relative to his person. My personal confidence in the Bible and in Jesus Christ as my Savior, so interact in my life that I cannot tell which of the two I most believe, at times. It is an unmixed delight to say I believe with all my heart in the Biblical presentation of Christ as God manifested in the flesh, and in the fact that what He has done for me, and in me, is possible only in the sense that He is what He is declared to be in the Bible.—Frederick B. Bruel.

The Founder of Christianity urged his people to pray for a particular object. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." O, is it not strange that the only special subject of prayer that he named, as far as I can recollect, at least, is so seldom heard in our pulpits?—J. A. Broadus.

"The greatest science men can study is the science of living with other men. There is no other thing that is so taxing, requires so much education, so much wisdom, so much practice as how to live together." We are studying how to control the forces of nature, but the forces of human nature are more difficult still. There is no art that is finer than the art of being at peace with our neighbors, national and individual.—Selected.

Two dangers to be avoided. One danger is dependence merely upon a plan, however good. Every church ought to feel that just because there is a plan its responsibility and opportunity are all the more definite and compelling. Another danger is neglect of missionary education. It is more important than ever that the secretaries of the societies and the representatives of the commission should be used to the fullest degree to show what is being done with the money of the churches and how much more could be done if the full apportionment amount were everywhere secured. It is also of the first consequence that missionary sermons, prayer meetings, study classes, and all other means be made more effective for spreading information and interest. Let us beware of becoming formal and mechanical in our giving. We can surely work the apportionment plan thoroughly and yet retain a splendid freedom and spontaneity.



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What Christ Wants.

Is there nothing that Christ, as your friend, your Lord and Savior, wants you to do that you are leaving undone today? Do you doubt one instant that it is his will that you should honor and help and bless all the men about you who are his brethren? And are you doing anything like that? Do you doubt one instant that his will is that you should make life serious and lofty? Do you doubt one instant that he wants you to be pure in deed and word and thought? And are you pure? Do you doubt one instant that his command is for you openly to own him and declare that you are his servant before the world? And have you done it? These are questions which make the whole matter clear. No, not in quiet lanes nor in bright temple courts, as once he spoke, and not from blazing heavens, as men sometimes seem to expect—not so does Christ speak to us.

And yet he speaks. I know what he—there in all his glory be here in my heart—wants me to do today, and I know that I am not mistaken in my knowledge. It is no guess of mine. It is his voice that tells me.—Phillips Brooks

Dizzy Eyes

Are always weak eyes and should be treated at once with Leonardi's Golden Eye Lotion. Cooling, healing, strengthening. Cures sore eyes without pain in one day. Be certain to get "Leonardi's." It makes strong eyes.

Guaranteed or money refunded. Druggists sell it at 25 cents or forwarded prepaid on receipt of price by S. B. Leonardi & Co., Tampa, Florida.

Astronomer and Bird Lover.

A naturalist who had a special knowledge of bird life, after

many invitations, once visited the observatory of an astronomer, feeling certain that they had no common interests. Before he left he turned the telescope upon the full moon which had just risen. Presently he became excited as he saw a small black object cross his field of vision at a great distance. His trained eye recognized that he had seen a song-bird fly at night, a fact which had never been recorded before. Asking the astronomer if he had ever seen birds silhouetted against the moon before, he replied, "I have seen them for forty years."

Men often think that there is no common interest between their life, their business and their pleasures and spiritual life. In it they might discover a strength applicable to daily life that would be as great a discovery as that of the naturalist.

Kansas Woman Helpless.

Lawrence, Kas.—Mr. J. F. Stone, of this city, says: "My wife suffered for ten years of womanly troubles," during two years of which she was totally helpless. She was examined by many physicians, some of whom gave her up to die. Finally, she began to take Cardui and since then has greatly improved in health. The tonic, strengthening and restorative effects of Cardui, the woman's tonic, are the most valuable qualities of this popular medicine. Cardui acts specifically on the womanly constitution. Half a century of success proves that Cardui will do all that is claimed for it. Try it for your trouble.

O God, give us grace to be in this sinful world willing to be for Christ what he was willing to be for us. Amen.—Ex.

The way to secure a new Pentecost is to enlarge our gifts. Those of us who are in any degree partaking of the spirit of power must put God to the proof for a wider, a larger blessing. If we expect him to grant us, for the sake of the church yet unconsecrated and the world yet unsaved, some new surprising access of spiritual power, we must make to Him some demonstration of our faith, daring in its heroism splendid in its measure, uncalculating in its generous denial of self.—John Hampstone.

How to Bring In Outsiders



HERE is no question but what there are a great many non-church going people that ought to be reached; they need the benefit that is to be derived from regular church attendance and the churches need them. Now I have no patent right method or scheme that I can guarantee to work in all cases. What I have to say will be from my experience in small towns and country districts.

To accomplish the best results it requires the united and consecrated effort of both church and pastor. Many a pastor has found himself handicapped by the attitude of the church. To speak plainly there are some families that have withdrawn from church and there are others that the church has withdrawn from them and in both cases you have difficulties to overcome.

Now to overcome these difficulties and many others the pastor must have first of all good common sense, no substitute will do. Second, a passion for souls, not simply seeking to swell his congregation and increase the church membership in order to make a good showing. Jesus says: "I will make you fishers of men." A third and very important thing in getting people to come to church is tact and that you can't beg, borrow or buy, neither can you keep it in stock, it must be coined on the spot. In the case of the disciples it meant after they had toiled all night and taken nothing to cast their net on the other side."

Efficacy of Pastoral Visiting.

I believe a lack of pastoral visiting is responsible for a great deal of the indifference to the claims of the church. My brethren, we should be just as zealous to succeed or even excel in our pastoral visiting as we should in the pulpit work. I make it a point to get over my parish just as quick as I can after I get moved, and I find many things in favor of such a plan. By all means go to the people that do not go to church; go, I say, before some one has been kind enough to tell you all about them. Go before you get to think like the rest that their case is hopeless; go before they think the church has sent you, go before you have a lot of poor excuses for not calling before, go before you think there is going to be a wedding or funeral soon in the home and you are afraid they might go out of town for a minister.

Perhaps they may say I guess you have made a mistake; we do not attend church. This is your chance to let them know that you are there to treat everybody alike; that as a minister of the gospel you are their minister as well as those who belong to the church. Many a time a little later on have I had these same people introduce me to their friends as their minister, their pastor and perhaps in a few minutes with tears in their eyes would say, "maybe I ought not to have introduced you as I did; you may think I was trying to represent myself to be what I am not." My message is, go quickly, go in the Master's name and your labor shall not be in vain.

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